لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

January 1967

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the HolyQuran(3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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A Monthly Magazine Devoted to the Cause of Islam

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides s.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXI JANUARY, 1967 No. I

The Annual Gathering

The 78th Annual Gathering of the Ahmadiyya Community falls due on 26th January 1967 through evening of 28th.

Initiated by the Promised Messiah in the year 1891, the function has been gaining weight in the affairs of the Movement and indeed of the world, at large, in an increasing measure and has now become a living institution representing in concrete and unchallengable shape the truth of the Divine prophecy granted to the Promised Messiah at a time when he was hardly

known to his own village-folk of Qadian:

> "Men will flock to thee from far and wide. They will come over deep-rutted roads".

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Every year, on this occasion, the truth of the Prophetic Promise is demonstrated. Many come from as far as Indonesia in the East and as far as Europe in the West. They come in response to a call—the call to serve Islam, to revive its glories, to fight its battles and to keep its standard flying and fluttering high, even atop the world, to invite others to share the promise, the hope, the faith and the spirit, the opportunity and the blessing.

Everywhere in the world we find that the season is brimming with life—men and women gather every year during this period in joyous festivity. They join in various kinds of international activities; it is a period of rejoicing across the nations: there is sport, fun, holidaying, cruising in pursuit of pleasure; rest and recreation; there are orgies of riotous living, of music and song and wine and dance in every capital.

In the midst of all this din, the Ahmadiyya Movement sets the outstanding example of devotional mass service to the cause of Islam. While the rest of mankind seek relief from the daily humdrum life in gatherings around fun-fair, we have been favoured with the mission of sharing in the delightful revival process ushered by the Supreme God through the Promised Messiah for the salvation of mankind.

Hasten, therefore, brethern and sisters, to the

standard of the Imam, hearken to his call, share with him the burden that supreme duty of serving mankind has placed on your shoulders. While the rest of mankind is involved in a passionate enjoyment of physical pursuits and is given over to self-consumption in meeting the demands of flesh, you have been chosen throgh His grace, for another type of get-together—a rare distinction of honour—a get-together in a spirit of dedication to the will and command and pleasure of your Benevolent Maker.

Those who join the Annual Gathering with the sincere object of participating in all the activities connected with it contributing their best, their whole mind and body and soul to the mission the occasion serves, they shall partake of the blessings the Promised Messiah begged for them under Divine direction.

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The world is passing through critical times: it is heading for some disaster, perhaps only deservedly. And perhaps the threatening storm suddenly looses its intensity and even its direction through the joint prayer of thousands of devotees meeting together on this occasion; come therefore to contribute your sighs, your petitions and your tears to a life-saving prayer for the doom-headed humanity.

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The Promised Messiah on Khatm-i-Nabuwwat - I

Eng. Sufi A. Q. Niaz.

In point of belief, all that Allah desires from you is that you hold He is One; and Muhammad, peace and the blessings of Allah be upon him, His Prophet *Khātam-ul-Anbiyā*, and the greatest of them all. After him there is to be no other Prophet, except the one to be given the mantle of Muhammadiyat as a *buruz*, since the servant is not separate from the master, nor is the branch different from the root.

Kisht-ī-Nuh.

The gist and the essence of our religion is *Lā Ilāha Illallaho Muhammadur Rasūlūllah* (There is no one worthy of worship except Allah, and Muhammad is His Apostle). The faith we hold in the course of our life in this material world, and the faith with which, by the grace of God, we shall pass away from this transient universe, is just this that our Leader and Friend, Muhammad Mustafa, peace and the blessings of God be upon him, is *Khātamul Nabīyeen*, and *Khairul Mursaleen*, at whose hands Religion has been made perfect—at whose hands the blessing reached the point of the fullest consummation, by means of which, having adopted the right path, the human being can reach God.

Izāla-i-Auhām

Thousands and thousands of thanks we render to the gracious and merciful God, by sending down a book like the glorious Quran, and by raising the *Khātamul Anbiyā, Syeddul Awwaleen wal Akhireen*, to wild and brute human beings, once more, he taught the humane and civilized way of life; and millions and millions of hearts he illumined with the light of Faith, and righteous deeds and acts.

Āryā Dharam

For our Leader, our Friend; the greatest of all; the

highest of all the Apostles, *Hazrat Khātamul Nabīyeen*, for Muhammad Mustafa (peace and the blessings of God be upon him) is the position, and rank, ended on his person, the most perfect in attributes—a position of elevation and rank of which another man can hardly imagine, or fully understand the grandeur, and the highest quality, much less rise to attain it himself.

Tauzih-i-Marām

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The Light -

In quality the highest,
Absolutely the best -
Which the human being
Has been endowed with;
The Light bestowed
On the Perfect Man,
Veritably, is the light
Which never did exist
Even in the angels!
Nothing like it
Did ever exist
In the stars;
In the moon;
Even in the sun!
It never did exist
In the mighty rivers
Which sweep across the earth;
Nor in the wide, open,
Shoreless seas, which girdle
The globe! This light
Was nowhere to be seen
Even in the most
Precious stones:
Diamonds; rubies;
Emeralds;
In the soft smile
Which glows in the heart
Of pearls!
It was a light

Not found
In any earthly,
Or heavenly object!
Only in the heart of man
Did this light exist,
Latent, designed to leap ablaze
In the heart of the Perfect
Man! To the best;
The most complete;
The most elevated extent,
It was examplified
In our blessed Leader;
Our best friend, and guide:
The chiefest among
The Apostles of Allah;
The chiefest among those
Their touch confers
On man a renewed vigour
Of life - examplified
In Mohammad, the Chosen One,
Indeed, in the sight
Of the Lord, God,
Peace and the highest
Blessings of Allah
Be upon him, for ever,
And evermore!

A-ina Kamalat-i-Islam.

The religion we cherish,
Is the religion of the Muslims:
From the bottom of our heart,
We are but humble servants
Of the Holy Prophet Muhammad,
The *Khatamul Mursaleen!*
Shirk and *bid'at* we loathe
And detest! On the path
Of Ahmad, the Chosen One,
The supreme, we are only
The humble dust!

To all
The commandments we yield
Unquestioning faith:
Our life itself;
Our sentiment and emotions;
Our hopes and ambitions,
Devoutly we tender
At this blessed altar!
Our hearts we have already
Offered in sacrifice—there remains
Only this body of clay: so now
Our greatest desire is
That even this be sacrificed
In the service of the same
Great and sacred Cause!

Izala-i-Auham
(With acknowledgements
to Psalms of Ahmad)

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In a number of places, in the Holy Quran, it has been hinted, or stated with explanations and amplifications, that the Holy Prophet represents the fullest, and the most complete, manifestation of Allah: his word is the Word of God; his advent, the advent of the Almighty; and his coming, the coming of God Himself.

Surma Chasm-i-Arya

The man, in his own person, by his own attributes, by his actions, by his conduct and behaviour, by his pure and spiritual powers, flowing in his life like a mighty river, who set a most clear example of the most perfect attainment, in knowledge, in works, in sincerity and steadfastness; the man who came to be spoken of as the Perfect Man — the man who was the most Perfect among all human beings; who was the most perfect human being; the most perfect Apostle and Prophet; the prophet who came with the most perfect blessings - at his hands in the shape and form of a resurrection of the human soul, the first *Qiyamah*, the first most momentous Transition in the life

of the human beings, took place, and a whole world, that had died, was again restored to life—that blessed Prophet, the *Khatamul Anbiya, Imamul Asfia, Khatmul Mursaleen, Fakhrun Nabiyeen*, is Muhammad Mustafa, peace and the blessings of Allah be upon him. Dear Lord, our God, on this dear Prophet be pleased to rain down blessings, and elevations of rank, which Thou hast rained upon no one else, in the wide world!

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Atmamul Hujjah

When we survey the field, with eyes dedicated to Justice, in the entire chain and sequence of the Apostles and Prophets of the Lord God, the one Prophet of the very highest rank, of the greatest courage, the one Living Prophet, the most dear and precious in the eyes of God, is only the one great hero, i.e. the chief among the Prophets; the pride among the Apostles, the veritable crown among them all, is Muhammad Mustafa, Ahmad Mujtaba, peace be upon him. In his shielding shadow, if you walk only for ten days, you obtain a light, prior to his advent, which could not be obtained even by striving, for it, for thousands of years!

Siraj-i-Muneer

That blessed and great
Leader, from whom proceeds
All the light—his name
Is Muhammad, and he alone
Is my friend, my dearest
Well Beloved!
All the Prophets
Are faultless and holy;
Each better than the other:
But coming from the Lord God,
The highest, and the best
Among them all, without doubt,
Is Muhammad himself!
He is better far than all
Have gone before!

In excellence like the moon :
Every discerning eye
To him is turned, since
He alone has the light
And the splendour
Of the full moon !
  Those that had gone
Before, from weariness,
They collapsed on the way :
He alone can steer across
To the other shore !
For him, let my life
Be sacrificed, for he alone
Is the captain and master
Of the boat !
  Muhammad, today,
Is the crowned king,
In the realms of Religion ;
The chiefest, the jewel
Among all the Prophets ;
The healthiest influence ;
The purest ; the most comely ;
The most trustworthy ;
The most dependable :
All this superlative praise
Befits him alone !
  Indeed I am sold,
Entirely,
On this light :
Wholly, and completely,
Am I devoted to it :
In my mind, in this respect,
There are no reservations !
He alone is the one
That counts ; while I,
In myself, amount,

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Absolutely, to nothing :
This alone is the basic
Truth ; this alone
The final verdict !
Everything
We have received from him :
Thou Thyself, O God,
Art the best witness
In regard to the precise
Truth of this statement :
He, who has shown to us
The truth, is this same
Sweetheart - no one else !

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From *Durr-i-Thameen*. Translation (With acknowledgements to Psalms of Ahmad)

In purity of mind ; in an openness and width of the heart ; in an immaculateness, and modesty ; in sincerity and steadfastness ; in reliance on God Almighty ; in loyalty to, and in love of the Lord ; and in the fullest implications of all these qualities, since the Holy Prophet Muhammad excels all other Prophets, being far higher ; far more perfect ; far more elevated ; far more sublime ; far more shining and clear, Allah blessed him with the perfume of the highest qualities—the perfume and fragrance of a very special, and a characteristic perfection. Since his breast, his heart, was more spacious, more open, more pure, more innocent, more illumined, and more full of love of the Lord, than that of any other human being, before his day, or after him, to the end of time, he came to deserve that Divine Revelation should descend on him, of a quality outstandingly superior to the Revelations received by the earlier Prophets and Apostles—and being stronger and firmer, more complete, more elevated, and more perfect, for manifesting the attributes of God, it was necessary that this Revelation should be like a clean, extensive, vast mirror. This is the reason why the Holy Quran possesses

such sublime qualities that in comparison with its powerful and sharp rays, the light of the earlier Scriptures fades into insignificance.

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(Surma Chashm-i-Arya)

It is our firm conviction and faith that the Final Book, and the Final *Shariya* is the Holy Quran. After it, to the time of the *Qiyama*, there is to be no other Prophet, in the sense that he be the bearer of a new *Shariya*, or raised to the position and rank of a recipient of Revelation from God, without rendering complete and full obedience to the Holy Prophet Muhammad. This door remains closed to the time of the *Qiyama*; while the possibility of receiving Divine Revelation, through obedience to the Holy Prophet Muhammad, remains fully and completely open. Revelation for which one qualifies through the fullest obedience to the Holy Prophet Muhammad, will never be cut off from mankind. But a prophethood which bears a new *Shariya*, or a Prophethood attainable without reference to the Holy Prophet Muhammad, has been cut off. There is definitely no way, now, to attain a prophethood of the last kind.

(Review on Mobahitha Batalvi and Chakralvi)

The Holy Prophet Muhammad, peace be upon him, and the blessings of God, is *Khatamul Anbiya*. After, him, there is to be no new *Shariya*, no new Book. This Book, and this *Shariya* shall endure for all time to come. The words Prophet, or Apostle, occurring in regard to myself, wherever found, in the course of my writings, are not intended to mean that a new *Shariya* or new commandments are to be laid down. What is meant is only this that whenever Allah appoints someone to cover a genuine need, he is given the honour and distinction of a communion with God; and tidings, in regard to events and incidents still hidden in the future, are vouchsafed to him, the word "Prophet" becomes applicable to him, and the title of an "appointed Prophet" is conferred upon him. It does not mean, in any way, that he brings any new *Shariya;* or that he abrogates the *Shariya* established by the Holy Prophet Muhammad. In fact, whatever he gets, he acquires only on the basis of his scrupulous obedience to the Holy Prophet Muhammad. Apart from that he can obtain

absolutely nothing. (From the Al-Hakam, January 10, 1904)

The high moral qualities of the Holy Prophet Muhammad, mentioned in the Holy Quran, are a thousand times better than those of Moses. For Allah has stated plainly that the Holy Prophet combined, in his own person, all those high moral qualities which we find diversely in the other Prophets. Also we find it has been said in the Holy Quran, in regard to the Holy Prophet Muhammad: "You stand on the basis of great and pre-eminent moral qualities". When the adjective '*azim*' is used with a nown, in the usage of the Arabic language, the meaning intended to be conveyed is one that covers the extreme point of perfection, in regard to that quality.

(Barahin-i-Ahmadiyya)

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In my heart there is an upsurge
Of praise for the blessed Leader,
The chiefest among all mankind,
The Holy Prophet Muhammad,
In excellence and virtue,
Absolutely without peer.
Even he whose life,
In love and devotion,
Was dedicated to God:
He whose soul attained
Union with the Sweetheart.
Ahmad of the latter times:
The same from whose light
The hearts of the people
Have become even more
Resplendant than even
The sun itself.
The kindness, the graciousness,
And love, the world has seen
From him, is something
The like of which no one
Has ever seen anywhere,
From any other mortal,

Even from a mother
For her own children.
In his life and person,
All kinds of perfection
Have reached the highest
Possible point of attainment :
In him, without doubt,
All the previous Prophets
Have come to be eclipsed !
(From *durr-i-Thameen, Fārsee.*
Translation acknowledged
To Precious Pear!s)

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The Holy Koran

A new Translation by Pir Salahuddin

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O M A N — Chapter 86

In the Name of Allah, the Gracious, the Merciful.

2. O man! We call the Koran, which is all wisdom, to bear witness that you are a messenger, who stands on the right path.

6. This Koran is revealed by the Mighty, the Merciful, so that you may warn the people who are ignorant because their fathers were not warned. Indeed most of them merit the sentence of punishment, for they do not believe.

9. We have put halters round their necks. They reach right up to their chins, so that they have become stiff-necked.

10. We have placed a barrier before them and a barrier behind them and have thus kept them behind the veil, so that they cannot see. It makes no difference to them whether you warn them. They will not believe. You can warn only those who follow this Admonition and fear the Gracious God in their hearts[1]. O Prophet! announce to them that there awaits them forgiveness and a noble reward.

13. It is We Who raise the dead to life, and record the deeds that they send forward and the prints that they leave behind. Indeed We keep note of all things in a clear book.

14. Recount to them the story of the people of the town. There came to them Our messengers. At first We sent two messengers to them, but they rejected them. So We reinforced them with a third. Said the messengers to them: "We have been sent to you".

16. They replied: "You are but mortals like us. The Gracious God has revealed nothing. You are just lying".

17. They said: "Our Lord knows that we are His messengers that have been sent to you. We are responsible only to convey His message in clear terms."

They replied: "We augur ill from you. If you do

not keep the peace we will stone you to death, and visit you with a painful punishment."

20. "Your ills, they said, "are of your own making." "Do you augur ill from us because you have been admonished? Rather you are a pack of transgressors."

21. Now there came running a man from the farthest end of the town. He said: "O my people! follow the messengers. Follow those who ask no reward from you, and who alone are rightly guided. What reason have I that I should not worship Him who has created me, and to whom you shall all be made to return? Shall I take to gods besides Him? Indeed if the Gracious God were pleased to do me some harm, their intercession will do me no good, and they will not be able to rescue me. Indeed, if I do anything of the kind I should be falling in clear error. Listen to me; for I have believed in the God that has created you."

27. When he died he was asked to enter paradise. Said he: "Would that my people knew how my Lord has forgiven me and has included me among His honoured servants."

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29. We sent no armies from the heavens upon his people after his death; for to send armies from the heavens is not Our practice. It was just one roaring noise, and behold! they were reduced to ashes.

31. Alas for men! there comes to them no messenger but they make game of him.

32. Have they not seen how many generations that shall never return We have destroyed before them? Yet they shall all be brought before Us, one and all.

34. The dead earth, which We bring to life and from which We bring forth grain which they eat, is a sign for them. We have grown on the earth gardens of palm and vine, and have caused springs to gush forth from, so that they may enjoy its fruit and the fruit of their labour. Will they give Us no thanks for all these favours?

37. Glory be to Him who has created pairs of all things: of the things that the earth grows, of men's own species, and of the things they do not know.

38. The night from which We strip off the last vestige of the day, so that they are at once left in pitch darkness, is a sign for them.

39. The sun is moving towards its prescribed goal. This is the decree of the Mighty, the Knowing.

40. As for the moon, we have fixed its mansions, and it traverses them to return to the stage when it shows up like an old and dry branch of a palm tree.

41. It is not given to the sun to overtake the moon, nor it is given to the night to prevail on the day. Each one of them floats in its orbit.

42. It is a sign for them that We carry their children in fully laden ships. And we will make for them other things like it which they will board.

If we please we can drown them, and there will be none to succour them, and they will not be saved. But they shall enjoy Our mercy, only to enjoy themselves for a while.[2]

46. When it is said to them: "Guard against the present and the future, so that you may be shown mercy, "they turn away in aversion. There never comes to them a sign from the signs of their Lord but they turn away from it.

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48. When it is said to them: Spend out of that which Allah has given you" the unbelievers say to the believers: "Shall we feed those whom Allah could feed if He pleased? You are surely steeped in clear error."

49. They say: "Tell us, if you speak the truth, when shall this promise come off."

50. They are just waiting for one roaring noise, which will overtake them while they are occupied in their disputes. They will not be able to make over their affairs to others and they will not return to their people.

The trumpet shall be blown, and rising from their graves, they will hasten to their Lord.

53. They will say: "Woe to us! Who has roused us from Our sleep? This is what the Gracious God promised. Indeed the messengers spoke the truth."

It will be just one roaring noise, and behold! they shall all stand marshalled before Us.

55. This day no injustice will be done to anyone and no reward will be given to you except that which you earned.

This day the dwellers of paradise will be happy in their pursuit. They and their spouses will recline on couches lying in the shade. There they shall have fruit, and there they shall have whatever they ask for. 'Peace be on you' shall be the words the Merciful Lord will speak to them. As for the guilty, He will say: "O guilty men! Stand apart from the believers. O sons of Adam! did I not charge you never to serve the Devil, for he is your open enemy, and to worship Me, for this is the straight path? Indeed The Devil led astray a number of people from among you. Then why did you not use your sense? Here is the hell which you were promised. Enter it this day as a punishment for your faithlessness."

66. This day We shall seal their mouths. Their hands will speak to Us, and their feet will bear witness to all that they committed.

67. If it pleased Us, we could deprive them of their sight. They would then rush to find their way. But how shall they see it?

68. If it pleased Us, We could paralyse[4] them in their seats, so that they could move neither backwards nor forwards.

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69. We reverse the precess of creation for the man whom We give long life. Do they not understand this much?

70. We have taught the Prophet no poetry, nor does it become him. This Koran is nothing but an admonition, and a book that is widely read and tells the right from the wrong. It has been revealed so that the Prophet may warn those who have life, and the sentence of punishment becomes due to the unbelievers.

72. Do they not see that among the things that We have created with Our own hands are the cattle which they possess? We have snbjected these cattle to them, so that some of them they ride and others they eat. They provide them with drink and are of much use to them. Will they give Us no thanks for all these favours?

75. Rather they have taken to gods other than Allah, so that they may find some help. But these gods cannot help them. Even so these unbelievers are ready to defend them like an army.

77. O Prophet! let not their words cause you grief. We know all that they conceal and all that they profess.

78. Does not man see that we have created him from

a drop of seed? Yet behold! he is Our open adversary. He says things about Us and has forgotten his own creation. He says: "Who will raise the dead bones to life when they are rotted?"

80. Say: "He that created them at first will raise them to life again. For He has full knowledge about all that has been created. It is He Who produces fire for you from the green tree, and you light another fire from it."

82. Does not He that created the heavens and the earth have the power to create their like! Wrong are your estimates; for He is the Supreme Creator, the All-Knowing. He is such that when He desires a thing to be, He commands it to be, and it comes to be. Glory be to Him in Whose hands lies the control of all things. To Him you shall all be made to return.

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1. Beydawee. or: fear the Gracious God before they see His Punishmeht (Beydawee) or: before they witness His manifestatic (Razi)
2. Razi

   or: Yet some of them will enjoy themselves for a while (Razi)
4. Beydawee.

LETTER FROM AMERICA

U. S. Grants Kashmir to India.

A. G. Soofi

Of the thirteen electrical prospectors of the New York Fire Department twelve have been suspended for accepting commission, ranging from $ 5 to $ 150 from installing companies. How much money is involved is anybody's guess, for the simple reason that the practice has been going on for over 20 years.

Students on Government Power

The National Student Association Convention representing more than 250 Colleges and Universities approved a resolution asserting that "no government should be allowed the power to compel its citizens to kill". The convention was held at Urbana, Illinois and attended by 1000 delegates besides 70 observers from 40 foreign countries.

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Aid to Un-wed mothers.

Un-wed mothers are generally aided generously by States to maintain children born "out of the blanket". In New Jersey alone there are 3000 aid-receiving cases on roll costing the treasury $ 1. 5 million annually. The law, if there is any, is about as dead as a door-nail. The "sin" industry prospers as the mother-to-be is assured of steady income for quite a few years—until the child is 15.

Daylight crime in New York.

The Metropolitan area of New York City the sprawling skyscrapper-ridden Manhattan, has right in its neighbourhood, the Bronx Borough where shopkeepers feel they lack police protection and have threatened to raise a local vigilant group, armed with shot-guns and rifles to patrol the precincts against dope-addicts committing daylight robberies, murders and theft. They asked for National Guard protection because they complained city police was "helpless" to cope with the crime rate, the highest in the city.

Education expanding in U. S.

Three out of ten Americans are expected to be in school at one level or the other according to an officer of Education report. A record enrolment of 56 million is expected, marking a 2-6 percent increase over the last year figure of 5405 million. The cost estimated is close to 50 billion dollars.

Crime—a way of life

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The status symbol is 55 dollars crocodile leather shoe. How you make it is not the point. You rob or cheat, isn't important. What is important is that you are making it. This is how a Negro author testifying before the Senate sub-Committee on Ghetto life in Harlem, Negro-inhabited part of the silver-plated Manhattan, the centre-piece of New York, described (?) in that hot-bed of crime, theft, poverty, frustration, hunger, dope and filth. Mr. Claude Brown said he was a dope-pusher at the age of 13. There is war between Harlem and the outer world, he said, and any member of the community nabbed by the police is for them a prisoner of war, in enemy hands.

America has not only some 5-star generals to boast of, it has quite a few 5-generation bastards too. This was confirmed by another witness Arther Dunnueyer who said that in his 30 years of life he had been for 15 in jail on various counts. He moves no bones about his being illegitimate son of illegitimate parent and grandson of an illegitimate grand-parent and grand-father of an illegitimate grand-child. That is the way of life in the ghetto where children don't know their fathers and husbands walk off their wives—wives walk off their husbands and they enjoy life in booze at night and face starvation in the morning. Conditions and patterns are more or less the same in all the ghettoes in the American cities, it was disclosed during the testimony.

President's Club under fire

A President's club formed in 1964 by the late President Kennedy is the target of severe attacks as allegedly linked to Federal Government contracts granted to contributing firms. Charles

E. Goodell, a member of the House of Representatives, charged in a speech that the Federal Government had awarded architectural contracts worth millions of dollars to concerns whose officials and their families had contributed over 30,000 dollars to the Club. He spoke of a "Web of political intrigue and influence-peddling" uncovered in California and suspected to extend throughout the country. Earlier on July 13, Mr. Goodell spoke about the dismissal of anti-trust charges against a brewery whose officials had allegedly contributed to the President's club, the club has brought the Democrat party 4 milllon dollars so far.

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"Aspirin for cancer"

Speaking before the Senate sub-Committee investigating critical conditions in cities, Eugene Hill, an official of the anti-poverty department said that the anti-poverty programme was fine but "I apologize for what I am about to say, but I think it tells the story". His story "It provides too little money to do the job. We are trying to treat a cancer with an aspirin tablet". He then told of an unemployed father one day returning home after being turned down for a job, was told that President Kennedy had been assassinated. 'Good' he blurted out "When are they going to get Johnson and the rest of the bunch".

When his wife remonstrated with him, he said, "What have they ever done for me ? What have they ever done for you ? What have they ever done for our children ? "

In spite of American affluence and its generous grants of food supplies to many countries, the stark fact remains that there are big pockets of hunger in this land of plenty. Thousands of people go jobless. Federal government aid is given in hard-luck cases and the unemployed are entitled to relief. But the necessities of life are costly and drinking habits are hard to shake—in fact little or no attempt is made to cut out the habit and therefore a good deal of an individual's money goes to the tavern. The result is that children suffer more than the rest. This year the U. S. Government voted a 545. 5 million dollar nutrition bill that would provide breakfasts for poor children who often go hungry to schools, in many areas.

Civil Rights

The civil rights fight is giving the Negro Americans a national leadership which the Negro never had. But the campaign owes a great deal to white participation even to white leadership. When Federal laws and law-enforcement agitation shook the deep South, the stronghold of racial segregation, a section of Southern whites hit on the ingenous plan of cheating the objectives by satisfying the idea. They were called "moderates"—one six year old coloured boy was admitted to an all-white school and this was called "integration". These so-called moderates were described by Dick Frefory (a white man) as fellows, "Who will hang a Negro on a law tree instead of a high tree". Harry Folden, another white man, asks : What choice is there for honest men between enforcing local ordinances demanding racial segregation and obeying federal decrees which rule them unconstitutionaly".

William Stringfellow, another bitter critic of present day America in his book "*Dissenter in a great Society*" castigates bitterly decadence of white middle class, the Church's idolatory of money, exaltation of proper rights over human rights immorality of a society that permits avoidable poverty of the Negro.

Lack of free moral choice

Is the individual being too much overshadowed by the organization, that is the welfare state, and is left with little initiative in moral decision-making? This was the subject of a talk at the second Annual Conference of Religions, philosophical and Ethic Nonconformists. This group is made up of the Humanist Association the Unitaric universalists and the Ethical Union—all are agreed on one point—their denial of the existence of any surpernatural force in human affairs.

One of the speakers, Ralph Barsodi, a philosopher, said that for twenty centuries Christians had evaded ethical responsibility shifing it ultimately from man to God Who created the world and was responsible for its activities. Now that the foundations of Christianity are shaking, he asserted, he feared that, instead of resuming responsibility for moral action himself, man will merely

transfer it from God to an all-embracing institution which political scientists call the welfare state, in fact to any other organization, political parties, labor unions and even clubs. Dr, Kurtz, another philosopher proposed as a remedial measure a consciously created atmosphere of opportunities of dissent within these organizations.

U.S. grants kashmir to India.

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A recent declaration by State Department Secretary Dean Rusk, of U.S. policy of going to the aid of all peoples under the threat or presence of aggression, was reported by the Press agency as a statement of a stand without any particular reference to Kashmir or Cyprus, obviously leaves the impression that the news coverage is "doctored" and points up Kashmir the implication one is logically driven to, in terms of the present stalemate, is that the situation in Kashmir is frozen and the U.N. is immobilized on the issue but if the Liberation Movement in Kashmir expresses itself in a revolutionary resurgence thereby threatening the *status quo* it will be interpreted as an act of threatened aggression against the Indian protege and U.S. would have to come into the picture with all its armed might.

The statement means (1) U.S. owns the world and as such is determined to "police" it (2) Kashmir is no business of Kashmiris or, for that matter, of Pakistan. U.S. has settled the "estate" in favour of India. (3) U.N. commitment of self-determination to Kashmir has been invalidated by the necessities of the situation as obtaining in the present-day confrontation of U.S. with China a Viet Nam—popular self-determination in that area has to be defended with American lives and TNT. In Kashmir the situation is different the confrontation there being between India and the people of Kashmir and since India is a U.S. protege, the issue loses all weight as India's role in the current U.S. China confrontation is vital to U.S. interests. What is sauce for the goose could be poison for the gander. (4) U.S. State Department has made to India a grant of Kashmir "estate", as Kashmir and, for that matter, any part of the globe is U.S. property.

A Senate sub-committe enquiry left the members unsatis fied with the answers of Secretary of State Mr. Dean Rusk.

What disturbed the committee was the extent of the commitment in reference to the ability of the U.S. to fulfil the obligation besides providing for the economic prosperity and defence of the United States. The Senate Committee was also touchy on the point that the administration or, for that matter, the President could do such a thing even in the absence of a treaty-obligation, Congressional declaration or U. S. miltary presence. Even the Senate sub-committee was not concerned with the "morality" or "legality" of the stand. All it was concerned about was the capacity of the United States in a military and economic sense to cope with such global responsibility and with the powers of the President to authorize such a commitment without a clear mandate from the Congress.

Church and Society

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Currently the Christian Church is taking active interest in human problems. The Protestant segment in particuler. It is interested in education in threats of war, in social injustices and feels that "participation in political life is a valid form of ministry". A group is however for a "go slow" attitude while others prefer a "revolutionary position". Billy Graham stands for the "go slow" or the "quiet" approach. His argument being that states can legislate human rights but cannot change hearts and once people have been "converted to Jesus Christ" they will start loving their neighbours. His critics retard back that slavery flourished under "Christian" auspices even in the United States for 1800 years, they further point out the swift changes that took place in last 10 years under mass political pressure.

Many Americans feel the injustice of the discriminating tradition but moral issues are not put strongly enough to induce sacrifice of enonomic interest. At a seminar held recently for Real Estate Dealers at St James Episcopal Cathedral in Chicago one participant said that if he went around showing a Negro family homes in his white area, he would be smothered with phone calls from white residents with the result that he will have to shut shop. And he was not the only one in that situation.

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Christianity and Divorce

Mr. Zahur-ud-Din Butt

A perfect religion is supposed to give us detailed instructions in the various phases of human life. How to live is the great problem. A Divine religion should solve it. Religion is not meant to teach us a few dogmas or lip-professians, having no practical bearing on our daily life. It should teach us the laws of sociology. A man is a social being, and has got various relations in connection with which he has to perform a variety of duties. It is the function of religion to guide him in the discharge of these obligations. The most important of all human relations is the relation of husband and wife, as marriage is a great factor in human happiness. When two persons feel for each other that overwhelming love which causes them to enter into a life contract, the result should be perfect happiness. But there are occasions when the married persons find that they have made a mistake, that they are quite out of harmony with each other and that life together is intolerable. Who shall deny in such a case that dissolution of partnership is a vital necessity? Are these unfortunate people who have erred in judgment in thus uniting themselves to be condemned to a life which is hell upon earth. Let us examine the teachings of Christianity on this point. The Christian Church has said "Whom God hath joined let no man put asunder". Christianity thus denies the right of divorce. The Prophet Jesus is reported to have said; "Whosoever shall put away his wife saving the cause of fornication causeth her to commit adultery". But he does not tell us what course is to be followed, if husband and wife have incompatible natures and cannot live together peacefully. Are they doomed to lead a miserable life for ever?

Again suppose wife does not actually commit adultery yet indulges in its preliminaries, lives in the company of other men. Christianity denies the right of divorce in all such cases while Islam permits the same. Which of the two is right? The verdict

of History is in the favour of Islam. Many Christian governments have awakened to the necessity of improving upon the teachings of the Gospels on the subject of divorce. They are compelled to allow divorce in cases where there is no adultery. And this is quite against the teachings of the church. Jesus can hardly be accredited with Divine foresight or omniscience—a necessary attribute of God. He does not give us a perfect code of life affecting our conjugal rights. Had he an element of Divinity in him, his verdict on the question of divorce would have been more comprehensive. The defectiveness of Christianity's teachings on matrimonial relations is admitted by some outspoken Christians. Mr Jack Jones, speaking on the Matrimonial Causes Bill, said "I am a Catholic, but I want to face facts and it would be better for people to break the bond that binds them to an unworthy partner than to compel them to live together pretending they are living in matrimony", while they are living in hypocrisy". By refusing divorce Christianity has given a set-back to morality. People unable to dissolve their unhappy union are often compelled to live apart and immorality has been the result in many cases. We find that Europe does not follow the teachings of Prophet Jesus about divorce, but is far more rational and enacts various laws to meet the exigencies of thc age. This proves that Christianity, is neither suitable to all races nor to all periods in the worlds' history. According to the teachings of the Bible the wife cannot claim divorce. Neither Moses Nor Jesus gave that right to women. Why this hardship on the fair sex?

The law of divorce obtaining in Christian countries is defective. In the first place it is unfair to women. A man can obtain divorce on his wife's misconduct being proved, but a woman must also produce evidence of cruelty on the part of her husband. Why this inequality? Is misconduct on the part of man less criminal than on the part of woman. If it is considered a sufficient ground for the annulment of the marriage bond, in the case of wife, why not in the case of husband? How many men can be guilty of making the lives of their wives a hell upon earth? In many ways other than by striking them is often realised in the tribunals of European countries. The poor woman has no remedy

unless misconduct and personal violence can be proved to the satisfaction of the court. Again the married couple, according to the existing English Law, cannot dissolve the marriage tie by mutual agreement. They must come to the courts. The state has rendered it very difficult for poor people to obtain divorce and thus has pandered to a certain degree to the church. When a divorce case comes before the courts, all the sordid portions of the lives of the two people are reported in the journals and are eagerly read and discussed by the public. Bitterness arises between the parties in the very court, and after the public disgrace a reconciliation is a virtual impossibility. The law also ignores that there may be other reasons to necessitate divorce, incompatibility of tempraments, being one of them. And what could be more unnatural than to bind together for life persons tempramentally unsuited to carry on. The Islamic law of divorce on the other hand is elastic enough to cover such cases and does not strictly limit the causes of divorce. In fact, if the civilised people of Europe and America, who own the same religion are at the same stage of advancement and have an affinity of feeling on most social and moral questions, cannot agree as to the causes of divorce, how could a universal religion like Islam which is meant for all ages and all countries for people in the lowest grade of civilization as well as those at the top, limit those causes which must vary with varying conditions of humanity and society. The Holy Prophet, however, has restrained the power of divorce given to husband. According to the teachings of Islam, a husband can divorce his wife only when there is a reasonable cause advising the necessity of such a course. He cannot divorce his wife capraciously and for no reason. The Holy Prophet is reported to have said, "The curse of God rests on him who repudiates his wife capraciously". The permission, in the Holy Quran has to be read with the light of the Law-giver's own words. In the Chapter entitled "The Divorce" in the Holy Quran every direction in connection with the subject of divorce is followed by the injunction, BE CAREFUL OF YOUR DUTY TO ALLAH, which shows that the Holy Quran, requires the utmost carefulness in the matter of divorce. When it is borne in mind how intimately law and religion

are connected in the Islamic system, it will be easy to understand the bearings of these words on the institution of divorce. The Great Prophet pornounced Divorce to be "the most detestable in the eyes of Almighty of all permitted things" for it prevented conjugal happiness and interfered with proper bringing-up of children. As a matter of fact, the capricious and irregular exercise of the power of divore was strongly disapproved of by the Holy Prophet. It is reported that when once news was brought to him that one of his followers has divorced his wife, pronouncing the three *talaks* (divorce) at one and the same time the Holy Prophet stood up in anger on his carpet, and declared that the man was making a play-thing of the words of God and made him take back his wife.

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Book Reviews

THE ETERNAL MESSAGE OF MOHAMMAD, by Abd-al-Rahman A'zzam, translated from the Arabic by Caesar E, Farah, Foreword by Vincent Sheean, The Devin Company, Publishers, 23 East 26th Street, New York 10.

The author is a seasoned scholar, with a meritorious record of service as Egyptian Ambassador, in many climes and countries. Naturally therefore, his basic study of the Message of Mohammad, and his exposition thereof, in the body of the book under review, displays a keen awareness of the modern critical opinion, mostly hostile, as voiced in the West, which term, of course, includes the two Americas.

From this point of view 'Azzam's contribution to a growing volume of Literature on Islam, is one of great value. The fundamental problems of human life, as lived in the West, are getting more and more tangled up as time goes by. The human being has learnt to fly in the air, at speeds unimaginable only a quarter of a century ago. He has also invented a technique for living and travelling endlessly, under thc ocean surface, and the covering of ice and snow in the Arctic and Antarctic regions. But his achievements in the field of civilization and culture continue to his show a distressing lag.

The basic unit, or social organism, which forms the fundamental foundation of human culture, is the family. Evidently, if the human families, living their lives scattered all over the earth, are not happy and satisfied over the relationships involved in keeping the units in tact, with a progressive tendency, it means that we have, corporately speaking, failed to evolve conditions, in the aggregate, which we call civilization and culture.

The basic problems of human culture are rooted in man's

need for something to eat and drink; satisfaction of the emotions connected with sex; and a fair and practical basis for dealings between individuals forming a family unit; between a number of family units which go to form a race or a nation; and finally, relations between races, tribes, and nations. At a higher level come relations and dealings on an international scale.

On the moral side of these great problems, the Western Civilization has, unfortunately, nothing to offer, except a chaotic disillusionment, and a most withering kind of frustration, at white heat from the furnace, which gradually cools down into hardening steel frames, of atheism, immorality, and hypocrisy, especially at the international levels. Nations remarkably just in dealings among themselves, turn into heartless fiends when they have to deal with other nations. The meanest and most cruel robberies begin to shine in their eyes as great achievements in the interest of progress and culture. Family life in the West moreover, is continually breeding calousness, cruelty, and bitterness.

It is especially in these fields of human relationships that Islam provides man with leading lights which take him unerringly to safety, security and happiness, and here 'Azzam's exposition of the Message of Mohammad is of inestimable value for students with unbiassed minds.

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